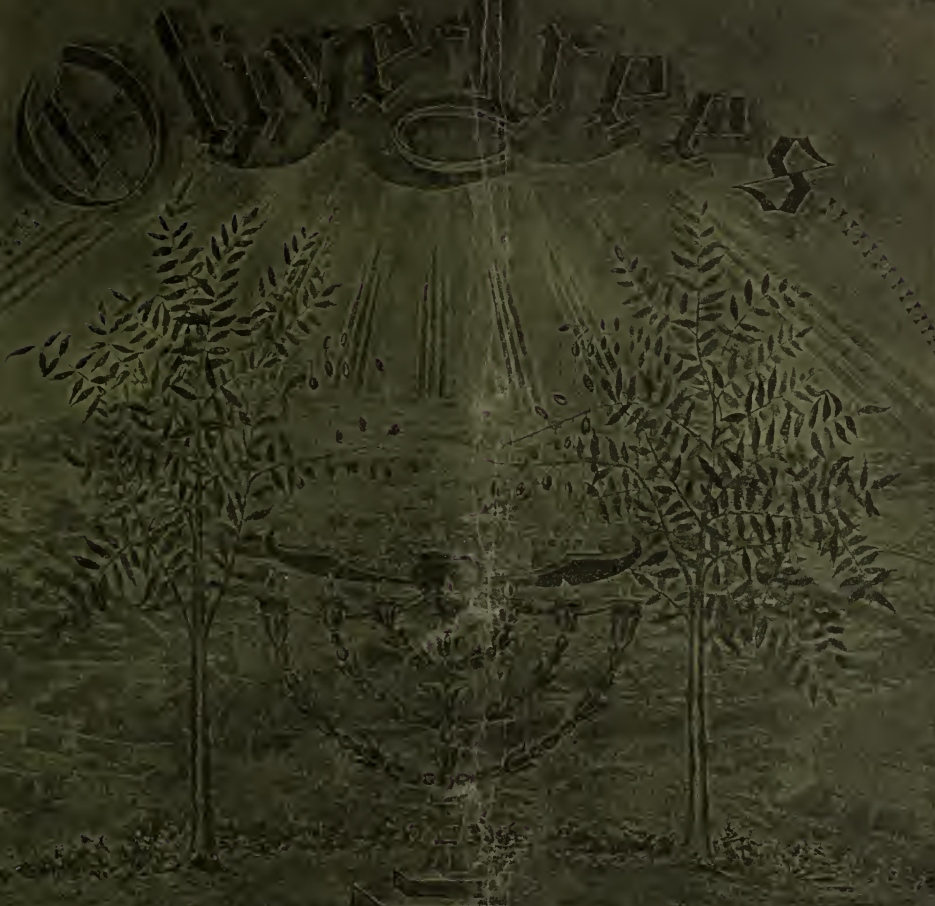


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WHAT'S
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WM SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

WILL
 GIVE POWER INTO MY
 TWO WITNESSES --
 THESE ARE THE TWO
 OLIVE TREES, ETC
 REV. 11: 3, 4

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No. April, 1915 4

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1915.

4.

QUESTIONS OF THE HOUR.

THE CHALLENGE OF CHINA.*

REV. A. A. SAMSON, NEW YORK.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee and thy land shall be married." (Isa. 62, 4.)

This was spoken with reference to a particular people, but it has a wider meaning, and it can have its fulfillment only in the gathering of all peoples in the service and worship of God. We have the promise in the Word that every kingdom and every nation shall yield allegiance to God, that the kingdoms of this world shall become the Kingdom of our Lord. We would ask to-day for the application of this truth to the largest nation in the world, to the land of China, where there are from three hundred and fifty to four hundred millions of people. The old empire that has had about thirty centuries of continuous existence, and a period not only of uninterrupted existence as a nation, but of very little change either backward or forward; that has been held in the grip of conditions like

fetters of iron; literally walled in by prejudice, by superstition; a deluded nation, that has shut out the rest of the world and has kept to herself until the last few decades. It is China we are talking and thinking about to-day. To think that that nation, which has been in a dried-up, mummified condition, which did not change and did not want to change; to think that nation has been changing and is being changed so rapidly. Within the century, the messengers of a new faith, of a new power, of a new deity entered the limits of this land, presented the claims of their God, pleaded for the acceptance of the truth which they held, and asked the people to change. These messengers were scorned, disregarded and disclaimed for years. It seemed a hopeless task, but finally the leaven began to mingle with the meal, the seed began to spring up here and there, to get wider consideration, a fuller interest. But there was the antagonism of the enemy whose dominion was being wrested from him, and as he saw that the Prince of Life was going to wrest from him this empire, there was murder and bloodshed. We can remember the Boxer war, that was so bloody and disastrous; yet the messengers went forward with renewed purpose and devotion and energy; they drove the truth home to the hearts of the people, and we have seen in the last days and months, in the last two or three years a

*An address to Second New York Congregation, Dec. 27, 1914, the Sabbath preceding that on which the congregation was to make its offering for the mission to China, and reported by Miss Elizabeth Quattlander for OLIVE TREES.

most remarkable, unprecedented change of a great nation, the throwing down of the old empire, the breaking down of the opposition to the gospel messengers and the opening and extending the hands and hearts of the people to them and their message. It is a wonderful thing! What has done it? Nothing but the impact of the gospel of Christ, as it is charged with the power of the Spirit of God. We read with wonder of the approach of the people of Israel to the city of Jericho, and the residents laughing at them, blowing their trumpets. They laughed and sat still in their security, but when there came the last shout, the walls fell down. So the walls of China, walls of superstition and opposition, have fallen before the forces of divine truth. We wonder at the story of Gideon and his little company of followers, who in the night, with their lamps and pitchers and trumpets, came upon the great enemy. It seemed like a foolish thing to do; but listen—they smashed their pitchers, they raised their lights, they shouted, and won the victory for the Lord and His people. So the little company of missionaries in China have gone with the light of truth, with the sword of the Spirit, with the gospel message, and we find that the opposition is melting before them. Victory will be theirs finally—not yet, but it is bound to come.

We look to-day on China as a land of great interest because of her location, her size, her condition. Consider the challenge of China for the spread of the gospel. China challenges us. Why?

First of all, **because of the changed conditions in her land.** Will you imagine, can you conceive of a people that have been held in the vise of idolatry, with the indwelling power of their superstition and idolatry, can you imagine them as turning their temples open for the schools

and the teaching of the Gospel of Christ, and those places forsaken where they once gathered with their idols? Is it not a wonderful thing that we see the change? We find that Christianity, which was forbidden, hated and scorned, is now welcomed. Oh! for long, long years, we and our fathers have prayed that God would open the doors of that dark continent. We cannot offer that prayer now. We will have to pray to God that He will help us to go into that door that is open. The forerunners are there and crying, "Prepare ye the way of the Lord." God is opening the way, breaking down superstition and opposition, mountains of difficulty are disappearing, great gaps are being breached, and the truth of God and the messengers of God are penetrating to the innermost sections.

And then the political change. The old empire has fallen. A new republic has arisen. Liberty of speech, belief and action has been given. The people have voice and responsibility in the government. What a change! Such a sudden and sweeping change!

You know, too, the change in social conditions. Women who dared not appear in public, who were not permitted to secure education, now enjoy these blessings; their feet and minds and souls were in bondage. Now these fetters are broken and they are coming out in the fullness and brightness of the Gospel of Jesus Christ. These people who had worn the queue, clipped it off, losing the link to the past by so doing, coming out in a transformation of social life.

I have already said something about their interest in Western education. They chanted the sayings of Confucius for hundreds of years, and now these are forsaken and forgotten. They are ready to accept the doctrine of Christ. That nation that once decried all that was not

Chinese is reaching out. She is educating her sons and daughters by thousands. They have the Yale of China, and will have the Princeton and Harvard and Columbia. They are abroad in great numbers, being filled with the knowledge of the nations of the earth, to carry, good or bad, the influence of education back to their own land.

There is also the change in moral conditions. The opium traffic held the people physically, intellectually, spiritually in the grip of that terrible vice. But, listen! She lays a plan by which in ten years' time the accursed business is going to be wiped out, and she is carrying out her program too.

I would like to speak of her industrial change. The opening of hidden resources, the development of industries, the threading of the land with the telegraph and railroad, and others of great magnitude.

The changed conditions in China that have taken place within the last decade are a challenge to Christendom.

Now, consider **the present opportunities for the presentation of the gospel.** A better condition cannot be asked. We have the open door for the extension of the gospel; we have these conditions and circumstances before us, and we see to-day the prestige of Christianity in China (not of numbers, the actual number of professed Christians in China is comparatively small); we see the power of it and the influence it has on that nation, and the opportunity that has come to us because of it. It all means much if we will stop and consider. America in refusing to keep the indemnity money, said, "Take it and educate your men and women," and so to-day they are consistently and wisely using these funds to get the foundation of knowledge for their government, homes and business. It is a challenge for us to give them the right

kind of knowledge in the construction of their government; the new Republic is but an infant, learning its A, B, C's. It has to be taught much with reference to the government. I think one of the proudest days of the little Covenanter Church was when the messenger of Christ went with the Word and laid it in the hands of the new President and pled that in laying the foundation of the new government Christ might be the chief cornerstone. The Rev. J. K. Robb carried the Word that went charged with power by the prayers of many people, to reach and mould the life of that nation. We have had an opportunity and a privilege that is without parallel. I do not think it is by chance that our little band of missionaries is in China. They are there to uphold the ensign of Christ the King of nations. It is a wonderful opportunity.

What shall we say, too, of the opportunity because of her numbers? About one-fourth of the population of the globe is in that nation. As China goes, so goes all the Orient; as China turns, so will all the Orient go. She is the key, in the providence of God, because of her numbers, because of her character, of her constituency to all about her. The Chinese are dependable, determined and persistent; as they have held unflinchingly all these centuries to their idolatrous religion, what will they do when once the gospel of Christ gets hold of them?

Think of all the resources of that land! The providence of God has held these treasures for the present opportunity. What a wonderful opportunity China has for us as Christians to-day. China to-day is the clay ready for moulding. That moulding is going to mark her future, and the future of the world about her. It is a challenge and opportunity that is unparalleled.

Then further, let us consider **the hostile influences that are at work.** The prince of the power of the air and the god of this world is awake, at work, and he is moving his forces that he may head off the forces of Christ, on this side and that, dividing them in the center, and he is doing it with all his cunning and ingenuity. Look at the influences of the past. Oh! many of us know what it is to be hampered by the drag of the past. We are Christ's now, have new ideas, new hopes, but the past holds on still, and if something disturbs, then it is so easy to fall back into the past conditions. The drag of these centuries is hanging upon China to-day. We need to remember that.

The peril of atheism confronts her. As a result of the power of the gospel, her temples are forsaken and the people, millions of them, have no other god; they are infidels, without God, without hope. We see many Jews in our own city forsaking their loyalty to their Hebrew religion, and they have not taken any other. The missionaries in India fear the great peril of atheism. The same thing is true in Japan, and profoundly true in China. We have undermined and shattered their faith in their gods that has been holding them for hundreds of years. What are we going to give them in place of this? The devils are being cast out, the house is being swept, and we need to look out and see that the devil of atheism does not take the place of the devil of idolatry.

Then, too, the greedy world powers are a hindrance. One of the sad things to-day in the European war is the hindrance and hurt to Christianity in mission fields. In Tien Tsin, China, the Presbyterian Church had organized congregations, colleges and other institutions. These things have been practically swept away; Christianity in that locality has been almost wiped out by the conflict, by the guns of

the Germans and the Japanese. It is the greed, the grasping greed and selfishness of the world powers that has done this. The world powers in their attitude one to the other are casting a reproach upon the religion of Christ. We need to recognize that fact.

The extension of commerce is not an unmixed blessing. The agents of evil are swifter in their flight than the agents of good. While the people of China are being deprived of the opium, the agents of the tobacco trust are carrying drugs, dope, cigarettes, and are seeking to deaden the faculties of the people for dollars and cents, for the filling of their own purse.

Then the matter of delusive religions. Christian Science, Russellism and the various isms are carried there to block the progress of the gospel of Christ.

The challenge that comes to us last of all is the **challenge of the gospel as required by China.** Now listen, I have already said that the gospel has been the one central influence that has broken down and shattered old conditions; the impact of the gospel of Christ has smashed the things of old. So we look on the gospel as a destructive force first of all. And then an instructive force. We need to show them a better way. It is not enough to take away what they had; we must give them something in its place. Here is the challenge to carry the Word of God to them. We must do it, for it is also constructive. We have to go and build with them. There is nothing that will take the place of the gospel of Christ to lay the foundations of the home life, church relations, political organizations, nothing that will stand beside the gospel of Christ. We have it; they do not have it, and God says, "Give it to them." "Take it to them." Then, too, we can see that there are certain resources needed. It is a campaign; the Captain says, "Go

as My messengers, enlist in My service." I plead to-day with the young men and young women who are before me, if you are casting about for a large field of opportunity, a large place of service, and looking out to get the place where you can make your life count most for yourself, your friends and God, you cannot find a better place than that great land which is in its transition state. Will you invest a life? Will you do it? And I plead, too, fathers and mothers, that you will dedicate your children and say, if the Lord is willing, He may take not only my neighbor's, my pastor's, my elder's son and daughter who is so much better equipped, but that He may have mine if He will. If you will give of your own, God will use it and bless it. I am pleading not alone for the collection next Sabbath. We want to invest where we get 100 per cent. on the dollar. To think

that in the last year the returns show a net increase of 30 per cent. of the membership in China! I confidently believe that there will be a Presbytery there within ten years, with native pastors and schools, nurses, physicians and evangelists and Bible readers, and then a self-supporting Church in that place within twenty-five years, with the help that we may give them on the side. They are outstripping us, going ahead of us. It is a privilege and opportunity for us to invest money and lives and to join in the work of intercession. "Oh, ye that are the Lord's remembrancers, take ye no rest and give Him no rest, until He establish and till He make Jerusalem a praise in the earth." "The fields are white to the harvest, pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." "Now is the accepted time."



How much have you spent for newspapers since the war began in Europe? Two cents a day, leaving Sabbaths out, would be about \$3.00. This war is a war of the Devil and is bringing suffering and death to untold numbers.

Is a dollar for a whole year too much to pay for the news from the war of the Lord? His is a war which brings joy, peace and life.

R. A. BLAIR.



Returning on furlough, Rev. J. K. Robb expects to sail from Hongkong March 27, 1915, on the Minnesota, which will be due in Seattle near the end of April.



In March, OLIVE TREES received and passed on to Treasurer Metheny sixty dollars from the C. E. Society of Second New York, annual contribution for the support of a bed in Latakia Hospital.



The latest statistics of evangelical church membership in the Republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women, and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,000 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the various missions, and 31,384 students in the intermediate, and high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries. Patients treated last year, 1,322,-802.—*Men and Missions*.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A letter from Miss Mattie R. Wylie, dated Dec. 22, 1914, and received March 4, 1915, the first that has reached us from any of our missionaries in Latakia since the war put a stop to postal communication between New York and Syria, and we are sure our readers will be glad to have this message from her:

Your welcome letter was received in due time, and I would have answered before this, only there was a censorship on our letters. We were not allowed to write in English. But we can now if the letters are left open. - - - (The passage left out is wholly personal and of no interest to the public.—R. M. S.)

Our mission circle are all well at present. Mr. Edgar and Faris are just getting over a siege of smallpox. Dr. Stewart has been kept very busy. For on top of his other work he was asked to take charge of some affairs as American Consular Agent. It has given him work and responsibility, but it has made him better acquainted with people who say they did not before know his worth. People recognize his knowledge and prudence.

Our day schools are very large, as the other schools in town are closed.

My own health is good. I am not strong, of course, but I am thankful for my hands and eyes and voice. I have a great many visitors, and I read to nearly as many people as when I could go about. I am so grateful to the Giver of all our mercies that I can do this and can give comfort to people.

What consolation there is in Psalms. I read portions of them to people. Such

as "When I'm afraid I'll trust in Thee," etc.



Our readers will be glad to have a word from Rev. S. Edgar himself. Writing from Belfast, Feb. 18, 1915, he says among other things:

Your letter to hand two days ago. It did me good to see your handwriting again. I do not remember having a word from you since October. Even before war was declared by Turkey we were not getting our mail. And after Turkey entered, they would send no English letters, nor did they deliver any.

Glad to know OLIVE TREES still lives, and long may it live, to present the tidings of the Kingdom. Every missionary will be glad for the new lease of life.

You say why did we not pull out and go to Cyprus? That is much easier said than done. Personally, when the Consul's private letter came, we talked it over, and we both felt it would be cowardly to pull out and leave Miss Edgar and Miss Mearns in that big yard alone. Then the hope was still strong that Turkey would keep out. - - - Miss Edgar positively refused to leave. I wanted her and my wife and Miss Mearns to leave, but it was no use, though all had their trunks packed lest we might be expelled; but instead of the expulsion order came through wire, "Hold all the foreigners."

Now, as to why I didn't go to Cyprus myself when I did get out. I had no cash, and thought the people in Cyprus had little. Then Dr. Martin and family were there, making more than a full house. Again, I couldn't do any work there, and to be idle was to have fits, and so I struck

out here, hoping to get some little to do, and meantime hope that my family could follow me.

I am hard at work, for which I am thankful. With Dr. Kennedy this Sabbath, then Ballenon, then Scotland for three Sabbaths in March.

A letter from Dr. Kennedy from Alexandria says, "No word from Alexandretta since I was with you." Cruiser Doris (British) still there.

I have still a little hope of Mrs. Edgar's coming, though I'll confess, not much foundation for the hope.



We also publish a clipping from an Irish paper, handed us by Mr. James Hart, which the friends of Mr. Edgar will read with pleasure and interest:

"The Rev. Samuel Edgar, missionary in Latakia, Syria, in connection with the Reformed Presbyterian Church of North America, was preaching in the above church on Sabbath last at morning and evening services to large congregations on both occasions. Mr. Edgar's many friends in the Rathfriland district were glad to hear and see him once more. It may be stated that Mr. Edgar was brought up in this congregation, and was born near Rathfriland. Being of British nationality he was taken as a prisoner of war and compelled to leave Turkey, and reached Belfast at the end of last week. His wife and family and associates in the mission work at Latakia are still remaining at the post of duty, being of American nationality. The American consular agent was the means of directing Mr. Edgar to an Italian steamer at Tripoli, sailing for Alexandria in Egypt. There he met Dr. S. H. Kennedy, our Irish missionary, who was safe and well. He had similar difficulties on account of being a British subject, but Mrs. Kennedy and Miss Metheny, being Americans, are still carrying

on the work at Alexandretta. Mr. Edgar has been at Latakia for over seven years. He had the desire from youth to be a missionary. His mother early aimed at opening up the way for her son Samuel that he might become a minister of the gospel of Jesus Christ. She had the joy of seeing him in the ministry. His desire when his theological course was finished, was to go out as a missionary to China, but the American Mission Board judged it better for him to wait for some time till he would be better in health. So he was in charge of a congregation in America for a few years. When an appeal was made for a missionary for Syria he immediately offered himself, and was accepted. He is a very impressive speaker, and has an ardent love for missionary work. The Church has reason to be thankful to God for such men as Missionaries Martin, Kennedy and Edgar. They are bearing the Cross in Christ's name, they will win the crown of glory. The home Church has always been the better of seeing her missionaries face to face, and hearing the living voice. May all Christ's missionaries be sheltered under the Almighty wings of Jehovah!"



A personal note from Mr. Charles A. Stewart, with news from his father, Rev. Jas. S. Stewart, D.D.:

I received a letter to-day from my father and a card this evening. The letter was dated Dec. 9, and the card the 30th. He reports that they were all well, that the schools were very full at Latakia because there were no others. For a while they were not able to send letters in English, but now they can be sent if left open. The work at Suadia and in the outside schools was going along well. He was getting money through the Standard Oil Co., but not fast enough. There had been a great deal to do in looking after French,

British and Italian interests, there being no other consular representative there then. The Italian S.S. Line was the only line whose boats stopped at Latakia, and only once every fortnight coming from the North. Of course, it is evident that he could only write what he thought would pass the censor.



Rev. J. S. Stewart, D. D., writes as follows from Latakia, under date of Jan. 20, to Dr. Metheny:

"Your favor of Nov. 2 and that of Nov. 12 have just come to hand. - - - We are all in good health, and our work is proceeding as usual. You will have learned that we have lost one minister by deportation, for which we are very sorry. We have heard from Cook's in regard to arranging for transportation. We receive no newspapers."



The following is a letter received by Dr. Metheny from Mrs. S. H. Kennedy, dated Alexandretta, Jan. 23, 1915:

"If this reaches you, would you send a postal card to Mrs. Houston or Dr. Lynd and say Evangeline and I are both well.

"The remittances by Standard Oil have reached safely. Hearty thanks. I hope you hear from Sam. I do not, and I do not even know where he is. I do know he is in God's keeping."

Asia Minor, Mersina.—Dr. Metheny has kindly sent us a few items taken from a letter written by Rev. A. J. McFarland Jan. 26, 1915:

"Schools opened after vacation and are going along nicely. Perhaps the attendance is not quite as large, as more is being attempted at the present in the way of public schools. One of these is being conducted in the buildings vacated by the nuns almost straight across the street from us. No doubt the day will

come when we will have less occasion to spend so much of our strength in school work, when schools for all will be furnished by the local agencies.

"Our mails continue very light and far between.

"All has been quiet here, and there has been a little more business in cotton and sesame seed. We are told one trader in cotton has cleared already about five thousand pounds, making him two thousand ahead, as he lost three thousand last year in handling cotton. We still have three or four Italian steamers each week, although some of them do not seem to do much business here. Weather has been delightful for ten days, although it is sprinkling again this morning.

"Our circle are all in usual health. One of our Tarsus members was suddenly called to his account last week, when a bale of cotton fell on him as he was trying to lift it into his cart. He leaves a little family quite destitute. This will increase the demands on our relief funds, but the demand has not been so much above the usual as we anticipated so far. The activity in cotton has relieved many, and the Lord has been compassionate to all in sending another very mild winter. It has not been below forty Fahrenheit very often.

"Dr. Peoples has been getting a good deal of work done on his hospital, but seems far from the end yet. One of the American Board ladies has volunteered as temporary matron, since she is unable to return to her own station in the interior, and he has a fairly acceptable native nurse besides. If he only had a real Covenanter graduate nurse it would lift a great burden off his mind."



An item from J. French Carithers:

"We have a great inducement to write

short letters at this end of the line. I sent a letter down to post a few days ago. One of the officials said they would accept it that time, but not to write such long ones after this. Very few newspapers get through now, but our letters from America are coming. Dr. Peoples has been going ahead steadily building a new stable and wash room. It will not be long, I think, till the hospital is fitted up and in running order."



Writing Feb. 2, 1915, Rev. A. J. McFarland says:

"The censor has requested by public notice in the Post Office that we make our correspondence as brief as possible to expedite his work and the dispatch of the post. So we will use more postals. It is just as private anyway since letters must not be sealed, or, if sealed, are opened by the censor. We are all in usual health and the work goes along nicely. Our two best teachers were called again last week for the army, but we hope the Lord will provide a way of exempting them again. - - - Doctor received another remittance through Standard Oil last week, but at about 1 per cent. discount, as compared to first remittance. - - - I hope to visit Tarsus and Adana again this week, but will go horseback, as they say only one train each way each week now runs between Tarsus and Adana. None from Mersina. - - - A telegram, Jan. 15, 1915, from Latakia, reported all well there. We have no word from our daughter Margaret since Jan. 4. It was over two weeks on the way from Beirut. See no prospect of sending usual annual report, so trust you can draw on letters for some material for your report. Kind regards."



Dr. Metheny sends the following extracts from a letter received from Miss

Evadna M. Sterrett, dated Mersina, February 6:

"I am beginning to receive Christmas and New Year's cards. Poor Latakia has had no mail from the United States for two months. We are quite well off here, for we get post fairly regularly, though sometimes delayed en route.

"What a beautiful winter we have had this year so far! The roses, heliotropes and geraniums and violets are blooming in the garden, and nothing has a wintry look. There was a nice concert given in Mersina last Saturday night, in behalf of the Red Crescent. Mrs. Nathan (U. S. Consul's wife) and my Zotos assisted. I think they realized over £100 for the good cause.

"You will be glad to know that our roll of day girls amounts to sixty. We have only seven boarders. With the exception of about five, the attendance is fine. Most of the later recruits are fairly well advanced in everything of a secular nature, except arithmetic. They are interested in the Bible studies, and none object to taking them."

Cyprus.—The following is an extract from a letter from Rev. Walter McCarroll, Larnaca, Cyprus, dated Feb. 5:

"My brother has just been down, so we held a mission meeting and passed on the inclosed estimate. I have not included in the estimate the boarding department, as we try to keep that independent and self-supporting, though it is pretty close running at the price we charge, with the increased cost of living.

"All are in usual health, and the work is going along quietly."



Dr. Calvin McCarroll writes as follows from Nicosia, under date of Feb. 12: "Walter started out last week for Beirut, via Egypt, to see and perhaps to

bring an Armenian family, whose husband is a refugee in Cyprus, a Mr. Mouradian, who graduated from Oberlin, was a teacher in our school and also in Beirut College.

"Also Walter went partially in behalf of Mr. Lorimer, who is manager of a licorice company in Alexandretta, and who is now in Larnaca. A certain American was working for him who has evidently got into trouble with the government of Turkey. So Lorimer had a cable from New York to send a messenger over. So Walter will probably either go to Alexandretta or make some arrangement with the American Consul. Mr. Mouradian is doing his work while he is away. We are all still well and safe in Cyprus. Cyprus seems to be the best place in this neck of the woods at present.

"The work is going on as usual, with nothing remarkable taking place. The winter has been very warm and bright.

"Since New Year's I have been showing some magic lantern slides after prayer meeting every Wednesday night. The ones which Mr. Easson used to have—Life of Moses, David, Jacob, etc., Pilgrim's Progress, etc."

Under date of Feb. 19, Dr. McCarroll writes:

"I have a hunch that Walter got back from Beirut last night, but am not sure. I will see the boys (Smith and Conner) after a couple of hours, as a team is coming up to-day to play hockey and football with the English school. All quiet here."

For the foregoing items OLIVE TREES is indebted to Dr. Metheny.

China.—Dr. Metheny has passed on to us some items from the missionaries in China, dated January, 1915:

Writing Jan. 18, Rev. J. K. Robb says: "Have been having terrific weather of late in this part of the world. A mountain about 4,200 feet high, some ten miles from us, was covered with snow, something that has not been seen here for over twenty years. It would not pass for very severe cold elsewhere, but feels very much like winter to us.

"We have been having a conference of our native workers this last week, and it seems to have served to work up considerable enthusiasm. I think we will make some progress this year in the direction of self-support. Our own annual mission meeting was stretched over the greater part of last week, and we will have another session this afternoon. We have had the best meetings and the most encouraging this year that I can recall. We have been working gradually up for a number of years, to the place where we had to formulate some new plans, and inaugurate new lines of work. We have been spending a good deal of our time at this, and I think that the results will be more than a justification of the attempt."

The following are extracts from a letter received from Rev. J. K. Robb, dated Tak Hing, Feb. 1:

"We have been having a little trouble here over one of our native preachers, who has been arrested as being a member of a revolutionary society, and whose chances for being shot are very good. He has been taken to Canton, and we have heard that yesterday was the time for the execution. We sent a telegram to the Governor-General last Friday, asking that the time of execution be delayed for a few days. I want to go by way of Canton on my road to Hongkong, and see if I cannot get an audience with the official and get the man's sentence mitigated to

imprisonment. The unfortunate prisoner's people say that he ought to have to serve some time, but think the death sentence too severe. I rather think so, too, though it is a rather delicate matter to try to butt in on purely Chinese affairs ordinarily."



We take a few items from a personal letter from Mrs. J. A. Kempf, dated Jan. 13, 1915:

Was glad to hear that our missionaries in the Levant are safe, and hope that they won't have to leave. We know that God is able to take care of them, and will.

Am glad to know that Miss Robinson is feeling better.

Dr. Robb and family have been with us now a little over a month; we are all delighted to have them back with us again. - - - Before this reaches you, you will know of Mrs. Mitchell's illness and return home. It is indeed sad to see workers who know the language and are valuable in the field having to return on account of ill health, but it is all known to God. It is our earnest prayer that more in the home land will hear the call to work in the foreign field and consecrate their lives to that work. The opportunity is great.

Last Sabbath was communion Sabbath here in Tak Hing. There were special services Friday and Saturday. There were four who united at this time. A young man who is teacher in the boys' school, his sister who is in the girls' school, a boy from the boys' school and the hospital coolie. Not so many, but we hope that these four will be a means of drawing others. I might say that the teacher in the boys' school has a brother who is teacher in the girls' school; he joined last year and has shown quite an interest in Christian work.

Tuesday, Jan. 19.—Our annual mission meeting was held last week. There were several sessions held, as there was more business on hand than usual.

The native conference meetings were also held last week. I might say right here that we were greatly encouraged by the way in which the native Christian workers entered into this conference.

Dr. and Mrs. Dickson and Miss Stewart were down for ten days to attend the annual meeting and conference. They left us this morning happy in returning to their work. It did us all good to have them with us for a few days.

Another part of the meetings which I think mother enjoyed most of all was that Sabbath evening, Jan. 3, the beginning of the week of prayer. Dr. Robb gave us foreigners a fine English sermon in his sitting room on "Those that were ready went in to the marriage," and last Sabbath evening Rev. J. K. Robb gave us a fine sermon on "Andrew, Simon Peter's brother." It did us good to hear the word preached in our own tongue.

These are sad days for many in many parts of the world; it does make our hearts ache when we think of the sorrow there is in the world to-day. It is our earnest prayer that there will soon be peace and that this land of China and our own beloved land may be kept in peace, that the Lord's work here in China may be allowed to continue.

We have had some very trying weather. In the fall it was very wet and warm; last week we had quite a cold snap. The temperature dropped 20 degrees or more in a very short time. Saturday morning it was down to 36 degrees. To the people at home that would not sound cold, but it is very cold for South China. I was glad to get out

my sweater and wear it, which I hadn't done for three years. The real cold is very hard on the poor Chinese. Sabbath morning, when we awoke we saw quite a heavy frost cover the gardens, the most I have seen in China. The Chinese have had to dig their sweet potatoes, as the vines were mostly killed with the frost. I had planted a few potatoes on the ground by our new dwelling. Before the cold spell they looked lovely, but they look in a rather bad condition now. I don't know whether any of them will live or not.

Julius is well and as busy as ever. We will indeed be glad when the house is finished, for we are very much crowded.



Dr. E. J. M. Dickson, of Lo Ting, under date of Jan. 4, 1915, writes:

"We miss the Mitchells very much, but there is enough to do to keep us from getting homesick very often. Miss Stewart is at present senior missionary, although she is not fond of the title. She is working hard to keep everything moving right. We are fortunate in having a very good lot of natives, who help us greatly, and the extra responsibility that falls on them at this time is doing them much good.

"On Christmas Day, Dr. A. I. Robb and Rev. J. K. Robb were here and completed the organization of the second Covenanter congregation in China, ordaining and installing the elders and deacons.

"Last summer I spent the month of August in the Canton hospital. It is a three hundred bed institution, and they have a very large out-patient department. Although it was very hot, I enjoyed the experience very much. I also spent a week on a Red Cross flood relief expedition with Dr. Wright. This gave me a good insight into the village life of the

Chinese at its worst. The work at Lo Ting is decidedly encouraging, as far as patients are concerned; in fact, I get so many it hinders me from giving as much time as I should like to language study.

"We hope some one in Philadelphia will report the 'Billy' Sunday meetings."



Miss E. Margaret Stewart, of Lo Ting, under date of Jan. 5, 1915, writes:

"You probably know by this time that the Mitchells have left us. Dr. and Mrs. Dickson and I have been trying to hold the fort since the 20th of November. We have done what we could to keep things moving, but will be glad when we have another American pastor to take charge of the direct evangelistic work. Of course, we are all in evangelistic work or we would not be here; but I always think of the preachers as the head of the line. Dr. Dickson is hard to beat, however, when it comes to pushing his religion to the front. He is very popular with the Chinese, who say he is very 'hot hearted' about people's souls as well as their pains. He has won quite a reputation as a physician, too."



Rev. D. Ray Taggart, of Tak Hing, under date of Jan. 6, 1915, writes:

"We are glad to hear better news from the Levant missionaries, but I am sure you are having an anxious time concerning them. We trust that they will be protected, whatever comes.

"We are having our communions now. Two members were received in Tung On, and eight at Do Sing last Sabbath. The communion at Tak Hing is on the coming Sabbath. We will have commission meetings, mission meeting, conference of native workers, etc., during the next two weeks. Mr. Robb expects to open the seminary on the 18th, and a number have signified their intention of entering."

AT HOME.

Illinois, Oakdale.—It pleased our Heavenly Father to remove from the Oakdale Missionary Society one of our number, Mrs. Margaret W. (Boyle) Piper, on Nov. 4, 1914.

As a society we desire to place on record our appreciation of Mrs. Piper's worth as a member of our society, and her willingness to help in the Master's cause. While we miss her from our number, we trust she has entered that eternal rest, which remaineth for the children of God. We as a society extend our sincere sympathy to her bereaved husband and daughter in their loneliness and commend them to Him who has said, "I will not leave you comfortless." And may they look to the promised time when "God shall wipe away all tears from their eyes and there shall be no more death." May this providence be an incentive to us who are left to do more and better work for the Master.

FLORA THOMPSON,
LOU K. AULD,
LIZZIE CARSON.

New York, Syracuse.—The L. M. Society of Syracuse wish to testify to the Christian character and faithfulness of Mrs. Mary Howe Park, wife of Elder Jas. Park, who departed this life Dec. 19, 1914.

Her presence was a stimulus to us all, and her love for the work of missions was an inspiration. May we go on in her way—God's way—knowing her loving eye is still upon us, and her radiant presence near us.

In her earnest efforts to do her part in all the organizations of the church, we have an illustration of a thoroughly consecrated life for the Master's service,

and one worthy of imitation. In this dispensation we recognize the voice of God speaking to us, "Be ye also ready."

Our hearts go out in deep sympathy to the husband, who is now left alone; we commend him to the care of the Heavenly Father, who careth for us. Also to the daughter and sons we extend our sympathy.

MRS. A. A. WYLIE,
MRS. S. R. WALLACE,
MRS. HUGH DUGAN.



To the memory of my dear friend,
Mrs. Mary Howe Park:

If we have lost

The fondest hand that ever crossed

Our own, and so hath passed

For us time's light, we will not cast

Life's warp away, but quickly take the
thread

That fell from out the quiet hands, and
tread

The loom, or spin

Beside the distaff where love's hand hath
been.

We lift the web,

Its silver threads as yet untarnished,

Kept bright by hands that ever wished

To do the Master's will; and feet that
walked

Not in stray paths, but only found where
duty called

To higher, brighter things, to her
awarded is

The victor's crown,

To match the spotless robe for her pre-
pared.

Our loss is gain

For her, for whom we shed these bitter
tears,

The full fruition of her work will tell
 In coming years, when husband,
 daughter, sons,
 Will rise and call her blessed.
 Her Christian life and peaceful death
 thus speaks
 To us, be also ready,
 The Master calls to higher things than
 are of earth.

MRS. HUGH DUGAN.

Syracuse, N. Y.

Missouri, Kansas City.—The Ladies' Missionary Society of the Kansas City congregation—in memory of Mrs. David Henderson, who passed from earth to her heavenly home Dec. 20, 1914—wish to express their appreciation of her worth and Christian character. While for some years she was not able to take active part in the work of the church, she did not lose her interest, but was anxious to be with God's people, and continued to contribute of her means as she had opportunity. In former years she was one of our most active members. Those who were associated with her testify of her helpfulness. She died in faith, trusting in her Saviour. "Blessed are the dead who die in the Lord."

To the bereaved husband and daughter we extend our heartfelt sympathy.

MRS. J. M. WYLIE,

MRS. W. J. ADAMS,

MRS. J. W. LOWE,

Committee.

New York, Syracuse.—The Ladies' Missionary Society of the Reformed Presbyterian Church has been called upon to part with one of their members, reminding them that "here we have no continuing city."

We wish to express our sympathy to the members of the family of Mrs. Ann McGaff, who departed this life Dec. 2,

1914. Especially to the invalid husband, who will so sorely miss the constant and patient ministrations of hands that are still, we commend the loving sympathy of our God which so abundantly comforteth the sorrowing.

Mrs. McGaff was always large-hearted, faithful to attend the public services in God's house, cheerful in performing the duties to home and husband that have kept her so close for many years, and she has gone to the home above, "mansions prepared."

MRS. A. A. WYLIE,

MRS. H. DUGAN,

MRS. S. R. WALLACE.

New York.—A few Sabbaths ago, at the close of morning service, a friend said to me, "Why has nothing been seen in the papers about Mrs. Rusk?" When I replied, "No notice has been sent me for publication and I am not familiar with the story of her early life," the answer came, "O, she was always good." I can easily believe that is true, as a devotedness such as hers could only be the result of careful training in a Christian home. Like Anna, whom the historian Luke describes as "a widow of about four-score and four years," who "served God with fastings and prayer night and day," and who, coming in at the presentation of the infant Saviour, "gave thanks unto the Lord, and spake of Him to all them that looked for redemption in Israel," Mrs. Rusk delighted in the service of God and in bearing testimony to the Christ. She could say: "Whom having not seen, I love; in whom, though I see Him not, yet believing, I rejoice with joy unspeakable and full of glory." While engaged in business in New York, she made it a point not to allow a customer to leave until she had spoken to her about the claims of Jesus Christ. In that way she won a wide cir-

cle of friends, some of whom were led to make the great decision, and others to feel an impulse to a more fully surrendered life, not through the earnest words of a minister in his pulpit, but through the quiet, but no less earnest words of a devout dressmaker in her rooms. She was acquainted with some of the leading pastors and Bible teachers in New York; prominent among them, the eminent historian and theologian, Dr. Schaff, who found pleasure and profit in conversation with her and admired the skill with which she marshaled her arguments and reached conclusions in defense of some truth very precious to her because honoring to the Master. The loyalty of this consecrated woman to the distinctive principles of the Covenanter Church was not concealed from him nor from any one else, and nothing so troubled her as the indifference of those who professed to be His followers.

With advancing years, physical strength

declined, but failing strength did not keep her away from the midweek meeting for prayer and conference, nor from public worship on the Sabbath, even though the church was some distance from her home, and she refused to ride in the street cars on the Sabbath, believing the use of them to be out of harmony with the sanctity of the day, and inimical to the spiritual interests of men.

Toward the close of her life she lost her eyesight. But even then it was a privilege to visit her, for, though no longer able to read the Bible, her mind was so stored with Scripture that she could repeat long passages and refer to chapters where her favorite verses could be found. And in all her talk there was the utmost resignation. On a certain Saturday evening she heard the call, "Mary Rusk, come up higher." And at that call her eyes were opened and she beheld the King in His beauty, and was glad.

A FRIEND.



When J. R. Miller was obliged to give up a part of his work as pastor of St. Paul's Church, Philadelphia, he sent to his people this message: "I understand that when I am physically unable to do the work I would be doing if I were able, it is not my work at all. It would have been mine if I were strong and well. But now my duty is just to rest and be still and let others do the work which I can not do. The Good Shepherd's call to me now is not to follow in the dusty way, but to lie down in green pastures! Neither is the time of lying down lost time. From the day I landed the devil lurked by my side and I saw there was one thing he especially wanted. He wanted to sap my gladness, wanted to steal my song, to steal my laugh, to rob me of the joy of my life. But one day I read in this dear old Book, 'My heart is fixed. - - I will sing'—that is, I'm going in for singing! It was not much, only a few words, but it has shed glory in my darkest places ever since. And, friends, when you find yourself in peril just run to David, the sweet singer of Israel, and get a little snatch of one of his songs. Fix your heart on it, make it the habit of your life."—*Dan Crawford.*



"The only thing that is worth while in human intercourse after all is to wake somebody up, provided you wake them up to see the light, provided you wake them up to see something that is worth seeing and to comprehend something that their spirits have not hereto comprehended."—*President Woodrow Wilson.*

MONOGRAPHS.

HEATHENISM WEAKENING?

"How long will it take?" affects men. Belief that a war will end soon enthuses the soldier; but eyes are on the ground and the feet feel heavy if indications point to long, bloody, desolating years. The Christian is a soldier in God's army. He has enlisted in a campaign which began thousands of years before he was born, and will continue thousands of years after he is dead. He is born to die fighting. Taught at his mother's knee to wear the armor and wield the sword, he enters the conflict which rages with ever-increasing intensity, within him, about him, and beyond him, until mustered out by death. With this conflict this paper has not to do, excepting in the one part—the regions beyond.

Note these three: What are we warring about in far-away lands? How long has the battle continued? Are there encouraging indications?

The question is a reasonable one: Are we justified in disturbing conditions where we do not live, much less know anybody? Heathen have their "lords many" and "gods many," which they hold to much as a man in danger holds on to a rope. Are we justified in going there and "turning the world upside down?" The message is of such character that it will certainly plough the very subsoil of the human heart. Some think they could preach in heathendom without raising a disturbance. Possibly! But Christ could not. Paul could not. More than once the life of Dr. John G. Paton, the Apostle to the South Sea Islands, was in jeopardy. Are we justified in troubling the community which has moved in its course millenniums of

years, setting fathers against their children and children against their fathers? (Matt. 10, 35.) Clear discrimination is necessary here. The answer is "No!" if we go in our own name, or with our own message. "Yes!" if we march under divine orders and utter the message of God. This world is His. The earth belongs unto the Lord, and all that it contains. When He says, "Go!" the question of jurisdiction is not to be raised any more than when He commands the stars in their courses. "Go ye into all the world and preach the gospel to every creature," settles every question involved absolutely. The Church goes on the authority of the Son of God. The message is His message. If the Church enters whatsoever country and delivers the message in proper frame of mind and of heart, God takes all responsibility for effects. There may be melting acquiescence. There may be uproar as at Ephesus. The messenger is in the hands of the Lord, obeying orders, and the "42 centimetres" that thunder out defiance should not disturb. The thousands of missionaries in the "regions beyond" are God's army. As they go they utter His call to repent. They could almost use the words of Jonah: "Yet forty days and Nineveh shall be overthrown." We live in a period when the call is insistent. In the balance are the souls of swarming millions, "whom Satan hath bound."

How long has work in far-away lands continued? The work really began as soon as man was driven from the Garden. In those early centuries, however, though there were shining exceptions, results were not far-reaching. The race grew so wicked that all but eight

were destroyed. Thereafter wickedness reigned, regardless of the lesson administered. Then God called a "peculiar people"; deposited with them the ordinances of grace; kept them under His instruction by prophets; chastened them in sore dispensations; and, though sloughing off great portions, preserved them until Christ was born and whom they crucified. After the ascension of our Lord, the work of entering the "regions beyond" really began. "How long has the battle continued?" might be dated from that time. In the early days of the Christian era, zeal for the spread of the gospel was great. While the Scriptural record is largely limited to the work of Paul, we may feel assured that all the Apostles pushed on into outlying and far-away regions with invincible determination. And the generations which followed caught the same spirit of devotion to this greatest of the world's causes. The message was labored for, suffered for, died for. In one empire heathenism went down and Christianity, at least nominally, prevailed. Through the union of nominal Christianity and heathenism, bringing into being the Church of Rome, and the persecution of the remnant, there followed one thousand years of spiritual darkness, when the Reformation, through God's gracious Spirit, came. Thereafter it required well-nigh three hundred years for the Church to get herself free from "spiritual wickedness in high places," and despotic power. But this time was by no means lost. In the period the art of printing was discovered; the common people were given the Bible; education, formerly greatly limited, became more general; the spirit of inquiry was awakened; extended navigation, made possible by the magnetic needle, led to a new world multitudes seeking asylum;

and surely not least, the theory of civil government underwent such change that the people were free. These things were not by accident, but disclose the stately steppings of the Prince of Peace, as He brought the Church up to the beginning of the last century, to view, from her vantage ground of victories won, the great world of heathenism outlying. As she looked upon the seething masses, the voice of the Redeemer was heard saying, "Go ye into all the world and preach the gospel to every creature"; and immediately she girded on the armor to carry the message of God's love to the "regions beyond." After one hundred years, the question is legitimate: What success? Is heathenism weakening? These will be considered in another issue.

F. M. FOSTER.

New York City.

OUR SYRIAN NEIGHBORS.

As so much of the foreign mission work of the Covenanter Church is done among those who speak the Arabic language, it is expected of us as a Church that we should be interested in the welfare of those speaking that language, who come to our shores to find a home where they may enjoy those rights and privileges denied them in their own land.

Especially is this true, when so many of them have been taught in our own schools, or those of neighboring missions; or at least have some knowledge of the mission work, and expect, when they come to this country, to find the churches here taking the same interest in their welfare that the missionaries do in their own land.

It is not easy for those of us who have never been set down among people of a strange language, and customs differing widely from our own, to sympathize as we should with those who come to

make their home among us, knowing little of either our language or our customs.

Although in many of our cities, the Arabic-speaking immigrants who have cast in their lot among us are numbered by the thousands, yet the efforts that our Church has been putting forth on their behalf, have been to a large extent sporadic in character, consisting of occasional individual efforts, exerted by the few, and consequently have failed to reach any large number, or produce any far-reaching results.

In order that such a work may compass the greatest good, those engaged in it must come into such sympathetic touch, and daily contact with the people, that they may know and understand their needs, and wisely direct their efforts, and by the silent influence of their lives and loving deeds, as well as by their words, become to them true helpers, to whom they will learn to look with confidence amid the many difficulties and perplexities that come to them in the home of their adoption.

In October, 1912, work among the Syrians in the city of Pittsburgh was taken up by Mr. Anthony Khouri, a graduate of our Latakia school, who came to America and took a course of study in Geneva College, and who is now a second-year student in our Theological Seminary.

This work is supported by the Pittsburgh Presbytery, and has been in continuous operation ever since its inception. Owing to the fact that Mr. Khouri has been carrying on his studies during this time, he has only been able to give a part of his time to the work.

The fact that most of the Syrians desire their children to be able to read and write their own language has been taken advantage of, and a school for instruc-

tion in Arabic has been held for two hours daily, after the children are dismissed from the public schools which they attend. The number of pupils enrolled in this school has varied from fifty to sixty. A Sabbath school with an attendance of from twenty-five to fifty, has also been in operation. In addition to this, Mr. Khouri has given all the time he could spare to visiting the people in their homes or their places of business.

During the time that this work has been carried on, quite a number of the pupils have acquired a good reading knowledge of their language, have read and studied portions of both the Old and New Testaments, have committed the Shorter Catechism, and have become intelligently acquainted with the doctrines of Protestantism. The Bible is a daily text book and is taught as soon as the pupil is able to read in it.

As the greater number of these people are wage-earners, the changes of residence necessary to secure employment causes frequent changes among those under instruction, both in the day and Sabbath schools.

The greatest need of this work at the present time is a suitable building in which the school could be carried on, and in which meetings might be held, either on week evenings or on the Sabbath. Up to this time the day school has been held in a room in the Kingsley Settlement House. This room is given free of rent, but is not available for other meetings. The Sabbath school is held in the Italian United Presbyterian Church on Bedford Street, for which a small rental is paid.

The fact that there is no regular home for this work operates very seriously against it, as it is not an easy matter to persuade these strangers among us to at-

tend services in any of the city churches, even if their knowledge of the language were sufficient to enable them to receive much benefit.

During this winter, four teachers have been engaged in the work in the Sabbath school; and immediately after the Sabbath school, Mr. Khouri has been giving a short gospel address to the adults who attend.

As the work of instructing the number of pupils in attendance, during the short period daily allotted to that work, was almost impossible for one person, we volunteered, in the latter part of September, to assist Mr. Khouri temporarily in this work, and since that time have been engaged in teaching three hours and a half each afternoon. The first hour and a half is devoted to teaching English to several young men who cannot attend public school. The remaining two hours is spent in assisting with the Arabic classes.

This work has its discouragements and difficulties, as well as its encouragements; but certainly the call to this and similar work which might be duplicated in other places, comes to us very strongly on account of the relation in which we stand to this people and the duty that we owe them.

Many of them have not been here long enough to have overcome the feeling that they are strangers in a strange land, and when inability to find work, or sickness overtakes them, we have an opportunity to manifest toward them the spirit of our Christianity, and permit them to see its practical working. During this winter, not a little of this kind of work has been done in connection with this mission; several families, who, from lack of work, or other misfortunes, were in a condition of suffering, have been relieved.

They have in Mr. Khouri one who

not only sympathizes with them, but who understands their needs, and how to deal with them in the best and most practical manner.

This work furnishes an opportunity to reach at a trifling cost a large number of the same people that our foreign mission in Syria does, and should have the earnest support and prayers of those upon whom the responsibility for its success rests.

J. M. BALPH, M.D.

FOREIGN MISSIONS STATISTICS FOR NORTH AMERICA.

The Foreign Missions Statistics of the United States and Canada for the calendar year 1914 were announced at the annual meeting of the Foreign Missions Conference in Garden City, L. I., Jan. 14. These statistics were compiled under the direction of Rev. Fred P. Haggard, D.D., chairman of the Home Base Committee of the Conference, and form a part of the valuable report of that committee to the Conference on the outstanding features of the work of cultivating the home constituency on behalf of foreign missions.

The total income of American foreign mission boards during the year was \$17,168,611.18, as compared with the following returns for recent years:

1913.....	\$16,043,631.76
1912.....	17,317,366.55
1911.....	12,290,005.00
1910.....	11,908,671.00
1909.....	11,317,405.00
1908.....	10,061,433.00
1907.....	9,458,633.00
1906.....	8,980,448.00
1905.....	8,120,725.00
1904.....	7,807,992.00
1903.....	6,964,976.00
1902.....	6,727,903.00
1901.....	6,228,173.00

Other interesting facts are revealed, as follows: There were \$4,243,967.60 contributed by natives to the work being conducted by American missionaries; there are 9,969 missionaries enrolled by the several organizations; 159,286 persons baptized during the year, as compared with 121,811 the year before; 9,946 churches are reported, a gain of 510; there are 606 colleges, theological seminaries and training schools, and 12,969 other schools, with a total attendance of 547,730.

The statistics purport to cover the work of all American organizations doing educational and philanthropic as well as missionary work outside the United States and Canada, except that conducted under the auspices of certain home mission boards in Mexico, Cuba, Porto Rico, Hawaii and Alaska. For this work \$414,438 was contributed in 1913, and \$509,510 in 1914. Attached to the report is a chart, in which the returns for America are compared with those for Great Britain, the continent of Europe and other lands, covering the period 1902-1914. The grand totals for Christendom are given up to 1913, when they reached \$32,131,234.

HOME BASE COMMITTEE.

New York, Jan. 8, 1915.

RELIGION IN THE BRITISH ARMY.*

In recent years there has been marked improvement in the standard of character of men serving in the British Army. The system adopted first in the Scottish Command and latterly made universal throughout the British army, by which recruits on enlistment supply the names of their home ministers, reveals the fact that the widespread notion that the Brit-

ish army is mainly recruited from a low class of the population, is quite unfounded. In six well-known Scottish regiments, only four per cent. of the recruits failed to give the name of a minister. There has also been striking increase in the number of men who professed faith in Christ by sitting down at the Communion table. In one well-known Scottish battalion the roll of communicants numbered 296. So that the tale of unwavering courage, splendid fidelity and fine devotion told of our soldiers serving in France, comes as no surprise to those who have had intimate acquaintance in recent years with the British army.

Since the outbreak of war, an extraordinary number of recruits have joined the Colors in Scotland. The great majority—men who had not previously thought of military service—came in response to what many of them view as a sacred call. The writer's official duty gives opportunity for knowing these men at first hand. They include the flower of Scottish youth, men of good social position, professional men, teachers, university students and men beginning business careers. Scottish ministers are serving as commissioned officers, as privates in infantry battalions, and as members of the Royal Army medical corps. Possibly no class has furnished a larger proportion of recruits than the sons of the Scottish manse. Numbers of them have enlisted as privates, and are rendering most effective service by action and example. Indeed it can scarcely be questioned that the largest proportion of the men who have responded to their country's call are men connected with and actively supporting the Christian churches in Scotland. The result is an army of which it can be said with confidence that it is composed of multitudes of men who fear God and hate evil. A most moving incident is the story

*Taken from an interesting article in the *Quarterly Register* by Rev. Patrick R. McKay, D.D., Chaplain to the Forces.

of the men of a battalion who, before going into action, celebrated the Sacrament of the Lord's Supper. Not a man of the battalion absented himself. Upward of three hundred partook of the Communion. The bread was common ration bread, and the wine the common wine of France. The place was a Roman Catholic Church, the priests attached to which stood around with heads uncovered. Among other lessons the war is teaching men of all creeds that the things which unite are the enduring things.

Limits of space prevent any extended reference to the new army and the territorial force, which are giving such signal service in this time of crisis. Upward of thirty Presbyterian ministers are serving as Chaplains with the new army, while thirty-three ministers holding commissions as territorial force chaplains have been mobilized, and are giving "full time" to the spiritual care of the respective units to which they have been appointed. Further, a large number of ministers are working on behalf of troops stationed in their towns and parishes. Especially among men of the territorial force there are some striking results. Chaplains arrange to hold classes for first communicants. These are largely attended, and the addition to the membership of the Church is very large. Three months after mobilization in two battalions nearly one hundred and fifty men communicated for the first time. In fact, at no period in the history of the Scottish churches has there been such a large addition of young men to the membership, or so many attending communicants' classes. The closest attention is also being given to social work among troops. This work in Scottish camps has been allocated to the Guild of the Church of Scotland, the Guild of the United Free Church, and the Y. M. C. A. Large recreation huts have

been erected, into which the men crowd when off duty. These erections serve as reading room, writing room, and concert room all in one, and the day spent in them is closed with family worship.

NEWS ITEMS.*

LITERATI OF CHINA TURNING TO CHRIST.

Mr. George Sherwood Eddy has recently returned from the remarkable series of meetings which he has been holding in Peking and other cities of China. Formerly a missionary of the American Board in India, Mr. Eddy is now General Secretary of the Y. M. C. A. for Asia. The meetings were directed mainly to the Literati, officials and government students. The Literati have always dominated in Chinese affairs and hitherto have been violently opposed to Christianity. The fact that so many of them are now accepting Christ is highly significant. It would be difficult to exaggerate the importance of the news conveyed in this and the three following paragraphs of our bulletin. The government co-operated with Mr. Eddy by erecting at public expense pavilions for the meetings. At Peking the pavilion was placed in "The Forbidden City" (where until recently foreigners were not allowed to enter), just before the imperial palace and close to the sacred altar at which the Emperor annually worshipped the "Spirits of the Land." The government also loaned 200 tents. Chinese workmen gave half rates. Mr. Eddy had back of him the hearty and united support of the missionaries of all boards, who made careful preparations for six months and who followed up the meetings in an effective way. Prof. Robertson preceded Mr. Eddy in each

*Taken from the "American Board Quarterly News Bulletin," prepared by Dr. Cornelius H. Patton.

series with lectures on popular scientific subjects, like wireless telegraphy, treated from the religious point of view. Mr. Eddy would open with patriotic talks on China's strength and weakness and end with straight evangelistic appeals.

IN THE PROVINCIAL CITIES OF CHINA.

From Tientsin and Peking Mr. Eddy went to Paotingfu, Changsha, Wuchang, Hangchow, Foochow and other great centers. How can we describe the remarkable happenings in each place! Everywhere it was a triumphal procession—government co-operating, Literati, business men, students crowding the pavilions or waiting hours for overflow meetings, thousands signing cards promising to join Bible classes, and to make prayerful study of Christianity, notable conversions on every side. Let one scene at Hangchow suffice. The description is from a private letter of Sherwood Eddy to his brother, Rev. Brewer Eddy of the American Board.

"On the second night the Military Governor, the Civil Governor, and the officials of the province invited us to a banquet. After dinner the Governor requested me to address them. I showed them a series of charts which revealed the economic destitution of China compared with other countries, and which plainly showed the moral bankruptcy of the nation. I then spoke of Christ as the only hope of China. I shall never forget

the scene on that night. Two men stood out as leaders in that group. There was the young governor, less than thirty-five years of age, a soldier in the revolution, now a general and the ruler of seventeen millions. Beside him sat his Secretary of State, Mr. S. T. Wen. Side by side they had carried on the great fight against opium, until recently they celebrated the absolute prohibition and cessation of this evil from their province.

"While my interpreter was speaking with the Governor, I went over to the Secretary of State and said to him: 'The Ethiopian said to Philip after he had heard the Gospel, "What doth hinder me to be baptized?" I ask you, will you become a Christian?' He said, 'I will.' 'When will you receive baptism and join the Church?' 'Next Sunday,' was his prompt response. On the following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke out into applause when he made this bold statement. He is probably the strongest man in his province to-day. On Sunday he was baptized, and on that day, fulfilling the request of President Yuan Shih-Kai for a day of prayer for peace, the young Governor and his Secretary of State ordered prayer for the peace of Europe and the world to be offered in all the cities of his province. Truly the Kingdom is coming in China!"



It has been confirmed that President Yuan, of China, has appointed a national day of prayer for the peace of Europe. The Christian Chinese have responded in earnest prayer. This affords a vision of a most unusual occurrence—a recently heathen nation praying for a most Christian and enlightened people. This not only ties the Christians of Europe and Asia more closely together, but also is one of the last and richest fruits of Christian missions.—*The Presbyterian.*



Recreation is not the highest kind of enjoyment; but in its time and place it is quite as proper as prayer.—*Prime.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

NIGHT NOW? BUT DAY IS COMING.

“Chaos, destruction, suffering, loss,
Are war's heritage. The sword demands
The creed that 'Might makes Right.'
Invert the sword, and it is the cross
Of peace on earth. Good-will demands
The trust that 'Right makes Right.'”

The year 1914 bequeathed to the world's calendar for 1915 the legacy of the most horrible war the world has ever known. The pent-up forces of “armed peace” have broken loose to ravish the world.

The dead in the trenches, the mutilated in the hospitals, the bereft widows, the orphaned children and the homeless, starving refugees horrify the universe.

War is raging to-day as never before. Every country on earth is affected thereby. While cannons roar and air crafts drop their deadly bombs, and submarines bring terror on the seas, it behooves the Church of Christ to arise, get the vision, and prepare for the conquest of “peace on earth, good-will to men.”

The map of Europe will be changed. In the Providence of God, the little Covenanter Church has a field for service where thousands of ignorant, needy people are waiting for the gospel, and all that it means to the world.

There is no more vital work the Ladies' Missionary Societies of the Covenanter Church could do to-day than for each Presbyterian organization—better were it a Synodical L. M. S. organization—to appoint a wideawake committee, whose special work it would be to constantly bring before the boys and girls, the young men and young women of our Church the great need of more workers in our mission fields as soon as war ceases. If stu-

dents of history are correct, as soon as this bloody war is over, the doors will be thrown open, as never before, that entrance may be made into the hinterland of present-day mission efforts, where its peoples have never heard of Christ, the Saviour of mankind.

The influence of the gospel, as taught by the United Presbyterian missionaries all over Egypt, under the protection of the English flag, has so enlightened that land that to-day it chooses to support a Christian Government, rather than Mohammedanism, and enter a holy war.

It is now the renewed task of the Covenanter Church to reach out as never before into every hamlet in Turkey and enlighten that dark land by its schools, churches, dispensaries, with its ministers, teachers, doctors, nurses, Bible readers and Zenana workers, so that ignorance may be displaced by intelligence; paganism and Mohammedanism displaced by Christianity.

On the pages of many periodicals to-day is stamped the glory and honor given to those who lead a victorious army over the slain bodies of their countrymen, on to slaughter the enemy before, leaving a river of blood in their train. It takes heroism to face the foe, but greater heroism than that shown on the brilliant battlefields of Europe, is the heroism shown by the ambassadors of Christ, who are to-day standing at their posts of duty amid every discouragement, privation and loneliness. These heroes and heroines are those who truly serve the King. Better to receive His “Well done,” His imperishable crown, than all the medals won in bloody war, to be worn upon the lapel for a moment.

Two lone women, Mrs. Kennedy and Miss Evangeline Metheny, at Alexandria, Syria, are setting an example of heroic fidelity to opportunity and responsibility more worthy of emulation than any two panoplied generals on Europe's sanguinary field. Far better to incite our sons and daughters to follow such examples as models of heroism than to allow them to be carried away with false ideals of Prussian militarism.

Our intelligence would forbid us denying that the mighty conflict of arms in Europe may be indispensable preparation for the building of the Kingdom of God more truly, more securely. But it is a mighty removal of things perishable that other forces may come in with the plan of ages, to build, to plant, to adorn with eternal embellishments the Kingdom of God among men. Our watchword to-day should be to inspire and to equip these builders of the near to-morrow.

The darkness of a terrible night rests upon the world, but the morning will dawn. What preparation are we making for its day? MRS. MYRTA MAY DODDS.

JUNIOR DEPARTMENT.

SUBJECT—CHILDREN OF THE BIBLE— THE SHUNAMMITE'S SON

II. KINGS 4, 18-37.

SCRIPTURE VERSES—II. Chron. 32, 7; Psa. 27; 37, 3-5; 55, 22; 130, 7; Prov. 3, 5-6; Isa. 41, 10-13; Jer. 49, 11; Mark 11, 22; Luke 12, 32; 17, 6.

Where was Shunem? Why was this woman called great? Does the Bible teach hospitality? Did this woman receive a blessing for being hospitable? Why does God give us gifts and then take them from us? Where is our help found in trouble? Does God always answer our prayer? May the answer be different than we might hope for? Tell the facts of this miracle.

A BRAHMIN WIDOW.

"What is it, Venkamma?" "Please, teacher, grant me two weeks' leave of absence." "Why, child, examinations are approaching and you know you will lose much by being absent now." "But I must leave; indeed, I must!" "Tell me why, child." Timidly the answer came, "I am going to be married."

As a matter of course, leave of absence was granted, and she trotted off with the rest of the school after her. One asked, "When is your wedding to be?" "This very week!" came the reply.

"Venkamma is to be married this week," passed from one to another.

"Yes, and I am to be at the wedding," said one. "And I, too," said another, "for have not Venkamma and I gone to school together ever since our mothers brought us to the infant grade, and now we are in the fourth grade." My own thoughts busied themselves with this little bride-to-be. She was a bright girl of eight years, and only a few days before had said, "When I grow up, I want to be a Christian teacher like my own teacher." And now she was to be married. The bridegroom was a fine looking fellow of about sixteen, and his people were very happy, for marriage is their highest ambition. Great preparations were made, for many guests were to be present. The palanquin to carry the bridal couple through the town. The musicians to lead the procession, consisting of friends and relatives in their wedding garments. The girls who attended school were absent several days. After about two weeks Venkamma returned to school and took up her work. She talked to the girls about her new home and father and mother-in-law. Her lessons suffered sadly. After four months Venkamma was absent from school for a day, and I went to see what was wrong. At the door of the house,

the child came running toward me, all animation. But from inside came the terrible wailing of mourners. "Aiyo! Aiyo! her husband has died! Aiyo! Aiyo! her husband has died! What has my child done to cause his death?" One can have no idea of the mournfulness of this cry that is kept up for days. The little girl seemed to have no comprehension of its meaning, and I could only weep with her mother and pray for God to help her. I decided to do all I could to get her mother and brother to let her continue her work in school, but they would not hear to it. The time came, when she was twelve, when she must have all her colored clothes taken off and her glass bracelets broken from her arms. Again I pleaded for her return to school, but without avail. My heart ached for her. Where she lives now there are no missionaries to follow her up. I saw her just before Christmas, and we had a heart-to-heart talk. She promised to read her Testament faithfully and not forget her Saviour. Poor Venkamma! She cannot be with others, only as a servant, and can never hope to be happy.

Let us pray for the poor little Brahmin widows.

MRS. ANNETTE G. WALLACE.

MISSION WORK AT CECIL, PA.

Having been asked to contribute something to the Women's Department of OLIVE TREES, and no subject having been assigned, a friend suggested that I write about the Mission Sabbath School at Cecil, Washington County, Pa.

Many of you already know that Washington County has become a great coal mining center. The Miller's Run Valley had been a quiet farming community of church-going people. Within the last twenty-five years the scene has changed. It now has eight mining towns within

twelve miles. The old home of the late Dr. R. J. George, which had belonged to the family for several generations, is the location of a new plant, and houses have been constructed to accommodate two hundred families.

You will think, what a fine field for mission work! Unfortunately, our church is three or four miles from any of these places, so that it is not possible to bring them into Sabbath school there.

About ten years ago, a Union Sabbath school was organized at Cecil in the public school building. The majority of the residents of this village are French and Belgians, there being several Scotch and American families. The Superintendent and several of the teachers were United Presbyterians; others were from the English-speaking homes among themselves, and Mr. Conner took a class of young men. During the school year some of the day school teachers have rendered valuable assistance. At the present time, four who had been pupils at the beginning are now teaching. The teachers who live among them have worked faithfully and efficiently. They know the people, their trials and discouragements, so that they have been good counsellors.

The school was progressing nicely, when the Catholics came and built a church. As many of the parents had been Catholics in their native land, they succeeded in drawing some of the pupils away, but most of them have returned.

They were anxious to have preaching also, and Mr. Conner has preached occasionally, but could not do so all the time. He has conducted many funerals among them, and officiated at some marriages.

There is a United Presbyterian Congregation about a mile from Cecil, and they have been gathering the sheaves. A young minister who is stated supply for

a year is preaching at the mission on Sabbath evenings. They have both Junior and Young People's Societies. Since the beginning of the year they have held cottage prayer meetings twice a week, with a large attendance. A United Presbyterian lady who was present one evening said that the ready response, when asked for voluntary prayers and Scripture passages, would put many of our prayer meetings to shame. At a recent communion, twenty-one from the Sabbath school united with this United Presbyterian Congregation, which makes about forty they have received from this source. The average attendance at Sabbath school for the last two months is 115.

They are grateful for any kindness and have shown their appreciation in many ways.

On two occasions a sled load of the young people came to our home as a surprise. At another time, they came to our church services.

The work has also brought blessings to the workers. One said she had always been following the leadership of another, but here she had to go forward. Another said he had no encouragement at home, but his help was from other sources.

Christians can find manifold opportunities for rendering personal service to the immigrant. "The Son of Man came not to be ministered unto, but to minister." May these workers have the blessing of those "who sow beside all waters."

MRS. S. G. CONNER.

Miller's Run.

THANK-OFFERING.

A NOTICE TO LEADERS OF CHILDREN'S BANDS AND JUNIOR SOCIETIES.

The Executive Committee of the Women's Presbyterial asked me as the Thank-Offering Secretary to find some attractive device into which the children could put their Thank-offering this year, and to suggest its use to those having in charge the children's work. From among the many boxes and receptacles for holding coins which are advertised, I have selected for our present use the wooden money barrels. If these were distributed among the children of the Presbytery, they would arouse a greater interest in contributing to the Thank-offering than if the usual boxes or envelopes were used. The object would be to have as many as possible of these barrels filled with coins, even though the coins should be no larger than pennies.

These may be secured from the David C. Cook Publishing Company, Elgin, Ill., at 40 cents per dozen, postpaid, or \$1.10 per hundred, express charges extra. Order by number—2001-S. Let each Junior leader order for her own society.

There are many devices which might be used with profit, if the time for collecting the offerings were longer, and which we might use next year.

We hope you will keep before the children the object for our Thank-Offering this year—the Mission in China—and will inform them of the work and needs of that Mission.

Yours for success in the work,

MRS. R. H. MARTIN.



Ye know not what ye ask.—*Mark 10, 38.*

The sons of Zebedee are not the only disciples to whom these words apply. As servants of the Lord, we must learn that God's thoughts are above our thoughts, and that safety is only found in submission. We know not what to ask only as the Spirit reveals the divine will to us. But knowing the mind of the Spirit, we can ask according to God's will. "If we ask anything according to His will He heareth us."—*Selected.*

EDITORIAL NOTES.

N. B.—OLIVE TREES would remind its readers that Rev. R. A. Blair has charge of the Jewish Mission in Philadelphia, Pa., and is a very busy man. In looking after subscriptions for this monthly, he is engaged in a labor of love, receiving no remuneration except the satisfaction of helping on the missionary operations of the Church, and subscribers should be very careful not to add unnecessarily to his labors. When any one changes his address, notice, giving both old and new addresses, should be sent to Rev. R. A. Blair, 4031 Locust Street, Philadelphia, Pa.; and when renewing a subscriber should always use the same name and the same initials. Otherwise he will increase the work of Mr. Blair, as well as that of the publisher and of the postal officials, creating confusion in the mailing list and provoking many, but not to love and good works.

Articles and items for publication should be mailed direct to OLIVE TREES, 327 W. Fifty-sixth Street, New York. When sent to Mr. Blair, he has to pass them on to the office of the publisher, and that involves a useless expenditure of time and postage stamps. We hope it will not be necessary to say anything more on these points.



If the readers of OLIVE TREES are looking for an inspiring motive to enlarged liberality in support of the missions in South China, they will find it in the admirable article with which this number opens. We commend its careful study to any one who wishes to have a clear conception of the challenge of China to Christian America. We derived great pleasure and profit on hearing it spoken to Second New York by the devoted pastor of that congregation, and our object in publishing it is to share that pleasure and profit with the whole Church.



The home churches must not conclude that, because of the war, less money will be required than in former years to meet the expenses connected with the foreign missionary operations. This would be a serious mistake. While it was not deemed prudent to gather young people and children into the boarding schools, the attendance at the day schools has been largely increased, and other departments of the work have demanded the same attention and have been prosecuted with no less dili-

gence and fidelity. As Rev. S. Edgar indicates in a personal letter published in this issue, when the question of leaving Latakia and going to Cyprus for a time was considered, the unanimous decision of the missionaries in that field was to remain at their posts. And in Asia Minor the work is being carried forward with similar loyalty to a sacred trust. Under these circumstances, we take it for granted that few, if any, will make the war an excuse for lowering their contributions. We do not know the amount of the offerings in December, 1914, for the Levant, and in January, 1915, for China; but we are confident that sacrificial labors in the foreign fields will be commended by sacrificial giving in the home churches.



OLIVE TREES has to thank Dr. James M. Balph for

FIFTY YEARS OF MISSION WORK IN SYRIA.

Written in a style that compels attention and full of reliable mission facts that the author has gleaned from official papers or that have come under his own observa-

tion during twenty-seven years of active service as a medical missionary in Northern Syria, this little volume deserves a wide circulation. To Dr. Balph belongs the honor of being the first to tell in a connected narrative what the Reformed Presbyterian Church of North America has accomplished in the way of winning men to a glad acceptance of Christ as their personal Saviour and King, notwithstanding the combined opposition of the intolerance of the Greek Church, the paganism of the Nusairiyeh, and the enmity of Moslem officials.

The lives of Miriam, Daoud and many others supply outstanding illustration of the convincing, enlightening, transforming and purifying power of the gospel.

We commend this book to our readers, and express the hope that it will find its way into every family of the Church, and studied carefully, prove a stimulus to renewed interest and activity in the great work of world-wide evangelism.

Send 35 cents to J. S. Tibby for a copy before the edition is exhausted.



The following is from a letter received the other day from one of the brightest minds and kindest hearts in the Covenanter Church: "At the beginning of the year the state of my finances was such that I dropped a number of my papers, and among the rest OLIVE TREES.

"But now I have concluded that I cannot afford to do without it, so I inclose my check for \$1.00 to pay for it."

This morning's mail brought the following from a Friend of Missions: "Inclosed find check for one dollar—payment of one year's subscription to OLIVE TREES for some one who wishes to have it, but does not feel able to pay for it."

Another friend found a number of homes where they could not afford to pay a dollar in advance for OLIVE TREES. This friend has started a club, and the members pay her two cents a week, and she has advanced the money and the families are receiving the paper. These last two are women who earn their own living, by hard work.

The above items speak for themselves. The trouble is they will not be read by those who need to read them. Will you give your copy to some one who does not take OLIVE TREES, and call their attention to what they are missing? Each copy of OLIVE TREES contains information that we all ought to have. If we miss one month we cannot make it up again. We are not only the poorer here if we do not know all we can about the work of the Lord, but we will be the poorer in the world to come.

Sincerely yours,

R. A. BLAIR.

I wish to thank Mr. Elder, of Cambridge, Mass., for a complete set of *Herald of Mission News* and OLIVE TREES. Three years are bound. I hope to have them all bound, and will put them for the present in the Library at the Jewish Mission, where anyone may use them. This gift of Mr. Elder's is one we had hoped to possess, but did not think we would get it in such a generous manner. We prize it very highly.

R. A. BLAIR.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915.

- | | | |
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| J. M. BALPH, M. D., on furlough.. | | |
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| MISS JENNIE M. DEAN, on furlough | } | <i>Lo Ting, via Canton, South China.</i> |
| REV. ERNEST C. MITCHELL..... | | |
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HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915.

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